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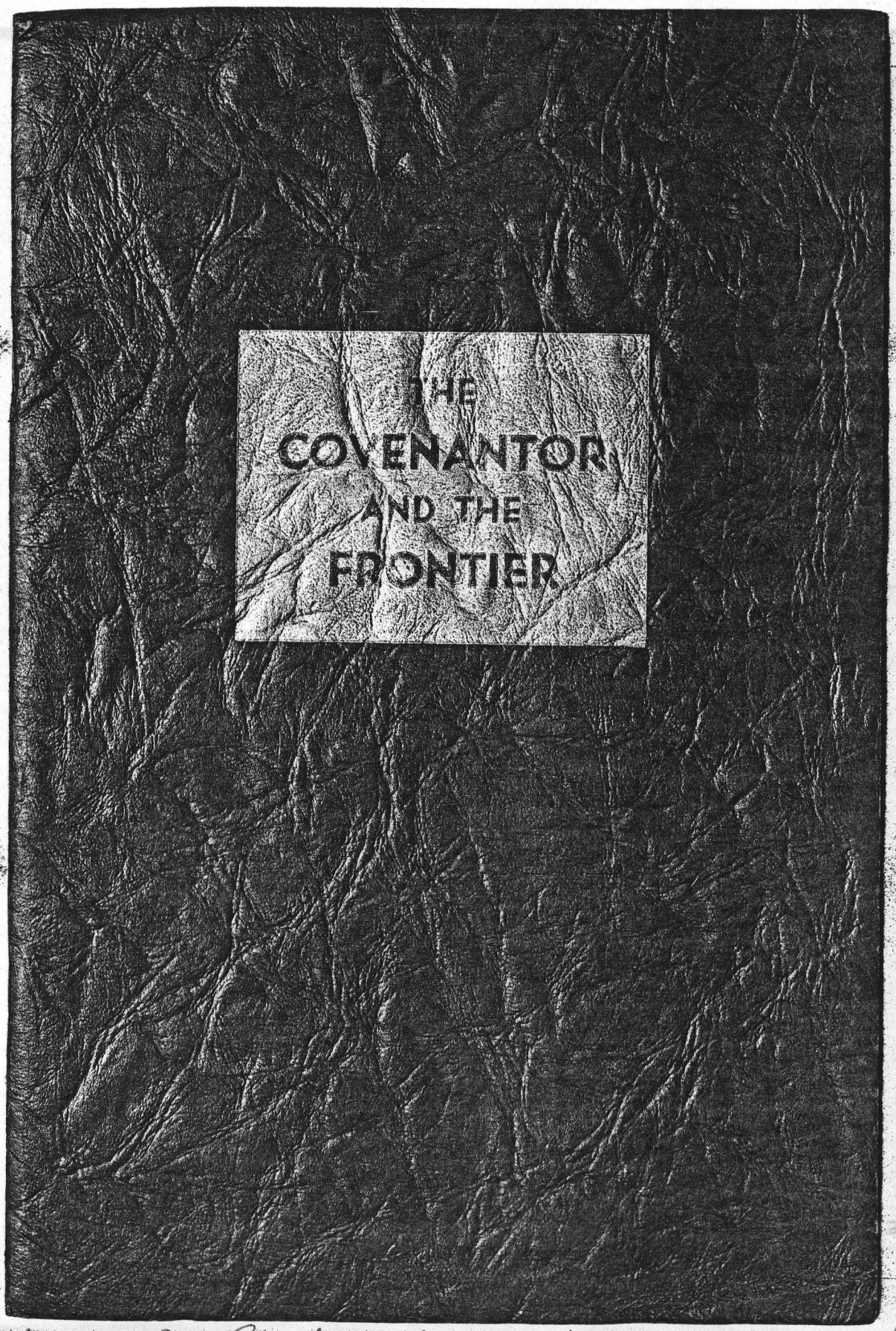

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Dedicated to C. C. Futterer whose persistence in seeking for his forebearers left us much including this record.

Frances S. Lindsey, Paris, Ill.

THE COVENANTOR AND THE FRONTIER

Some chronicles of the Reformed and the Associate Presbyterian churches, congregations and preachers, from the earliest records in America to the beginning of the nineteenth century. Mostly concerning their trek westward along what became known as the Mason and Dixon line.

Also a short sketch of their historical heritage.

By

HOWARD FINLEY

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CONTENTS

	Page
Chapter One. Origin of The Christian Religion in Scotland	1
Chapter Two. America, a haven for the oppressed	4
Chapter Three. The Reformed and Associate Presbyterians, Origin, First congregations and preachers in America	7
Chapter Four. Biographical sketches of some early preachers	9
Chapter Five. Early Reformed and Associate Presbyterian congregations of Southeastern Pennsylvania	12
Chapter Six. Early Reformed and Associate Presbyterian congregations west of the Allegheny's	23
Chapter Seven. A list of A-R congregations as existing prior to the revolutionary war, with their first preacher and date of organization, as listed in Glasgow's Manual	29
Chapter Eight. Early Presbyterian Churches of interest to the Covenantor	31

CHAPTER ONE

ORIGIN OF THE CHRISTIAN RELIGION IN SCOTLAND

Christianity made its appearance in Scotland about the beginning of the second century, when "Messengers of The New Way", perhaps disciples of John, possibly fleeing persecution, penetrated the mountainous Caledonia, fully three centuries before the Roman church sent Palladius as its first missionary to the Celts (430 A. D.)

Curiosity concerning the identity of those who first brought the tidings of Christ to the Celts may never be satisfied. That they were among the Romans who came during the conquest, or were Christian refugees fleeing before the Roman army, is but legendary.

Regardless of origin, Christianity from its first appearance in Scotland as an organization, functioned very simply, and in church government was distinctly Presbyterian. The word Presbyterian being from "Presbyter" or "Elder" and a Presbyterian church, is that church in which the government of its congregation is committed to its elders. Such for centuries was the ancient Church of Scotland.

Chronicles of these "Culdees" begin towards the last of the second century, and a hundred years later, in the year 277 A. D., King Cratilinth caused to be erected on the island of Iona, a church for the Christian refugees, referred to as "Culdees" (from Cultores Dei, worshippers of God.)

During the Roman conquest, many Roman nobles removed to Britain. Into one such family (whose estate was in Dombartonshire, Scotland) in the year 387 A. D., was born to Calpurn and Decurion, whose personal name was Succat, a son, surnamed Patricius, who became an humble servant of the Master, and his name among the world's greatest, as St. Patrick, Patron Saint of the Irish. Saint Patrick's first converts about the year 430 A. D., and his first church services were held in a barn set aside for the purpose by its owner, the chieftain Dieu. It was located to the south of the river Quoyle in County Down, Ireland.

The Culdees of Iona, St. Andrews and elsewhere in Scotland, and the converts of St. Patrick in Ireland, as well as the Irish Culdees of St. Patrick's time, recognized the need for, and did establish schools, and instructed others in the essentials of Christianity, etc.

Among such institutions of learning was the one established in the sixth century by the great Finion, at Moville, on the north shore of the Lough Foyle, in the county of Donegal, Ireland, only a couple of miles from the present town of Green Castle. Here was educated Colum, afterwards called Columkill (St. Columba). To the poetic arrangement

of the Psalms by Finion and Colum may be attributed, in part at least, the love for these songs of praise, long an heritage of the Covenantor.

The activities of Columba, at Iona, needs no explanation here. Doubtless the Presbytery of his establishment served John Knox and his associates measurably when they modeled the modern Presbyterian church a thousand years after Columba.

Five years after the death of Columba (to whom the chronicler refers as "head of piety of the most part of Scotland and Ireland, after Patrick"), Pope Gregory sent in the year 597 A. D., Augustine and some forty associates to "try to bring the British church into line with Rome". Thus began the long struggle which produced many able defenders of the simple faith of the primitive church of Scotland, eventuating in the edict of the crown in 1197 A. D., proclaiming the Church of Rome as the official church of Scotland. Then came three hundred years of oppression and persecutions and the long list of Scotch martyrs.

In 1559 A. D. the "Estates" declared the bond with Rome dissolved, John Knox and associates brought together the remnants of the ancient Scotch church, and the modern Presbyterian church came into being. This did not end the woes of the Presbyterians, nor complete the "Reformation" in Scotland. Queen Mary, James VI of Scotland and I of the United Kingdom, Charles I and II, James II and George I all endeavored to force the Celts to accept the Episcopal church as the only church of the Empire, and for one hundred and thirty years following 1559 the Scots and Scotch-Irish suffered persecutions for their church. More than eighteen thousand were persecuted in Scotland between 1660 and 1688 alone. Of these hundreds were executed, as many more banished to America, and thousands punished in other ways, while in Ulster the Scotch-Irish fared similarly.

James VI of Scotland became James I of the United Kingdom in 1603 and shortly seized the estates of the seven rebellious chiefs of Ulster. He desired a buffer of Presbyterians and Puritans to settle there and promised entire religious freedom to those who would qualify and take up their homes in Ireland. In the period from 1608 and 1618, more than forty thousand Scotch Presbyterians, lured by this promise, removed to Ulster (many Puritans did likewise). The historian says: "These Scots were men of substance and means, all well over six feet in stature, and in weight, over two hundred pounds. They brought with them artisans and others to man their estates. Each grant consisted of either one thousand, fifteen hundred, or two thousand acres." From these people came the term "Scotch-Irish".

James died in 1625, his promises forgotten, persecutions in Ireland equaled those of Scotland, and immigration to America became the hope of the Presbyterians. In 1664, Cecil, Lord Baltimore, a Catholic, secured the grant which he called Maryland, and by his insistence its charter forever guaranteed religious freedom to all. A few years laer Wm. Penn (a Quaker) secured the grant that became Pennsylvania and it was also so dedicated. To these colonies the weary Presbyterians directed their hopes, and in the next hundred years more than half a million Celtic Presbyterians came to America, mostly to Pennsylvania and Maryland.

Chapter Two

AMERICA, A HAVEN FOR THE OPPRESSED

There were Presbyterian congregations organized in America prior to 1662, mostly of English or Dutch origin. The first Celtic Presbyterian congregation to be organized in America was the one at New Jamaica, Long Island, organized in 1662.

The Colonies had adopted the Anglican church as the church of state, and until the Maryland and Pennsylvania grants were chartered to assure religious freedom for all, there was little to entice the Presbyterians to America.

About the year 1674 a Scotch-Irish group of Presbyterians from Donegal County, Ireland, came with their preacher, and settled along the eastern shore of the Elizabeth River, near Norfolk, Va. About the same time a number of Scotch and Irish refugees who had settled along the eastern shore of Maryland organized a congregation, and Col. Wm. Stevens, of near Rohoboth, acting for them, wrote to the Synod, asking for a preacher. Rev. Francis Mackemie was sent to them in 1684; with Rev. Mackemie came Rev. George Macnish and Rev. John Hampton, also a number of families from Ireland. A congregation was organized at Snow Hill, where the Rev. Hampton was installed, and Rev. Macnish was sent to the congregation at New Jamaica. About this time a number of Presbyterians with their preacher, Rev. James MacGregore, came from Ireland to Londonderry County, N. H. Between 1685 and 1700 about fifty Scotch-Irish families located between Elk River and Christiana Creek in Chester county, Pa. We find no record of any organized congregation there prior to 1711.

Maryland and Pennsylvania, because of their guarantee of religious liberty, were attractive to the Celts, and to these colonies the tide of Scotch-Irish immigration quickly turned. Queen Ann (1702-14) published a broadside, directing attention to America a "land of golden opportunity", which gave impetus to the rising tide of immigration, and many ships were built for the purpose of carrying passengers and goods to America.

Among the ships built for this purpose was the brig "Eagle Wing", launched at Belfast, Ireland, about the year 1714 and in constant service between that port and New Castle, Del., and Philadelphia, Pa., for more than thirty-five years. It was a modern fleet sailing vessel that made the trip to America, if all went well, in from seven to ten weeks. On one trip it was more than twelve weeks en route and forty-two of the passengers and crew died and were buried at sea.

On any of the ships of the period, only passage could be purchased, a space between decks would be assigned, and the passengers made that their home until America was reached. They must bring with them bed and bedding, substance and supplies, for nothing could be purchased aboard ship. This accounts for the old "coverlids" now treasured in so many families of Scotch-Irish origin.

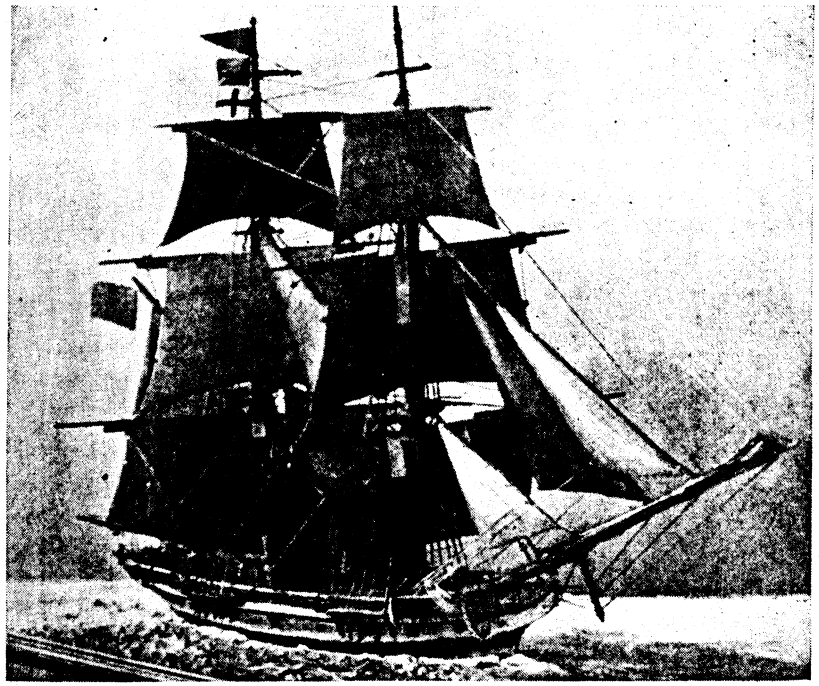
The early immigrant, on arriving in America, had but to shoulder his belongings and march afoot out through "Penn's Woods" or the wilderness until he found a place that suited, and there build his cabin and arrange for the survey and purchase of the desired land. Game and fish were in abundance, many native fruits, nuts and edible plants were found, plow irons had been brought from Europe, and the breaking of the sod, seeding the land, and starting his herds and flocks became the settler's important job.

Soon they began going about in groups; one of their number would contract to colonize a tract of several thousand acres, and would either bring from Ireland and Scotland sufficient settlers for the purpose or would recruit same from dissatisfied ones already here. The "Great Valley" of the Brandywine River, lying between New Castle and Philadelphia, was the first section of Pennsylvania to be settled by the Scotch-Irish, and from here they spread inland with the opening of the wilderness. First, about the year 1730, they crossed the Susquehanna and to Marsh Creek (Gettysburg) and through Maryland up the Piedmont Plateau and Shenandoah Valley as far as Cabarrus Creek, N. C. Some went north along Deep Run into Bucks county and across the Delaware into New Jersey, and on up the west side of the Hudson into Orange and Ulster Counties, N. Y.

Some of the Scotch-Irish, with Braddock and others with Forbes, when the west was wrested from the French, remained in the Ohio country or soon came back. But it was not until the land office in 1769 offered the country west of the Alleghenies to the settlers that they came in any great numbers. Some who first settled in southeastern Pennsylvania and had removed to Virginia and North Carolina about 1755, dissatisfied there, were attracted to this "Ohio country", and in the five years following 1769 many removed from North Carolina, Virginia, and from Cecil County, Md., and Chester and Lancaster Counties, Pa., to the vicinity of Canonsburg, Pa.

Then came the revolutionary war, and after peace in 1783, they began to flock down the Ohio into the vicinity of Flemingsburg, Ky., and A-R churches were organized there, and at Bryant, Cynthiana, Lex-

ington and elsewhere. Some ventured into Ohio, and after the treaty of Greenville (1795) the settlement of southeastern Ohio was quickened. Many of these settlers came from a distance of eight hundred miles, walking mostly.



The Brig Eagle Wing was a ship of the above general type.

THE REFORMED AND ASSOCIATE PRESBYTERIANS. THEIR ORIGIN, THEIR FIRST CONGREGATIONS AND EARLY PREACHERS IN AMERICA

The Reformed Presbyterian Church, elder of the two Covenantor bodies, dates as an organization from 1688, though its origin may properly be said to date from dissension with the Presbyterian authorities after the covenants of 1638-43.

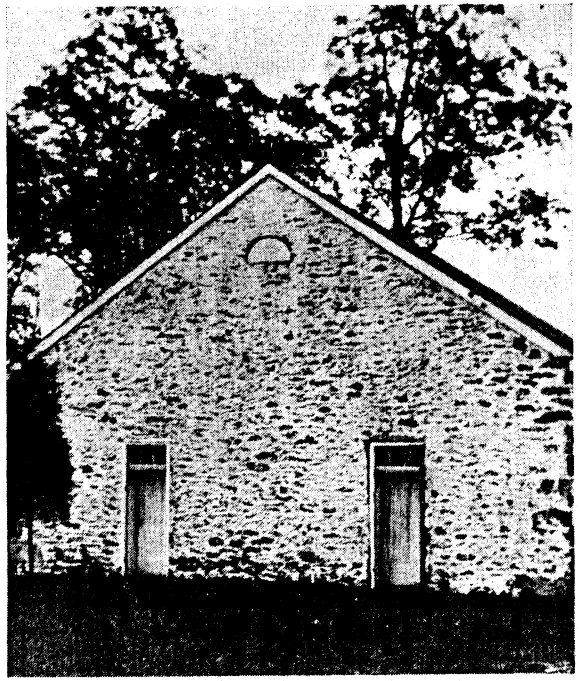
The Associate Presbyterian Church, whose historic beliefs paralleled the Reformed group, was not organized until 1732. In this year a number of congregations and preachers, led by Rev. Ebenezer Erskine, Alexander Moncrieff, Wm. Wilson, James Fisher and others, withdrew, and with other independent bodies, previously withdrawn from the Presbyterian Church, they organized at Gairney Bridge, Scotland, "The Associate Presbyterian Church".

It was not long after the Scotch-Irish began coming to America in considerable numbers that Reformed and Associate Presbyterian societies were organized here, and petitions began to go forth to Scotland for preachers. A society from Londonderry Township, Chester County, Pa., first wrote for a preacher about 1736. By the time the synod was able to send a preacher in answer to their request, most of these people had removed to Lower Chanceford Township in York County, and had there organized a congregation and erected a church building. The Rev. John Cuthbertson was sent to them in 1751. He landed at New Castle, Del., after nearly seven weeks en route, and served several other societies for about three months before he came to Chanceford. He would not serve as their regular pastor but served them as standing supply until his death in 1791, March 10th

In 1752, Rev. Cuthbertson ordained Walter Buchanan as ruling elder of the congregation near Stoney Ridge, Cumberland County, Pa., and there in Buchanan's home was served the first communion in America to the followers of that faith. The next was probably at Paxtang, four miles east of Harrisburg, Pa., and the third probably served in the home of Ruling Elder Alexander Wallace near Guinston in York County.

In the year 1771, Cuthbertson sent to Ireland, Mr. Wm. Brown, of Paxton, to try to persuade Rev. Alexander Dobbins and Rev. Mathew Lind, both then preaching near Aghadowney, Londonderry County, to come to America. These men came in 1773, and on March 10th, 1774, they met with Cuthbertson at Paxtang, and there constituted themselves "The Reformed Presbyterian Church of America".

As early as 1742, petitions for a minister had been sent to the Associate Presbyterian Synod from the vicinity of Liberty Square, Oxford and Pequa in southeastern Pennsylvania. Their call was not responded to until 1753, when the Rev. Alexander Gellatly and Rev. Arnot were sent. Arnot returned to Scotland the following year, after he, Gellatly and two elders had met and organized "The Associate Presbyterian Church of Pennsylvania". Rev. James Proudfit came to replace Arnot in 1754, followed in 1758 by Rev. Mathew Henderson. In 1761 came John Mason and Robert Annon. Gellatly, who had been serving the Scotch Cedar Street Asso. Presby. Church in New York City as constant supply from 1755, died in 1761, and Mason succeeded him in that pastorage, while Annon went to the churches around Gettysburg.



Picture of the Liberty Square Associate Presbyterian Church Building, Erected in 1820.

Chapter Four

BIOGRAPHICAL SKETCHES OF SOME EARLY PREACHERS

Rev. John Cuthbertson was born 1718, died 1791, came to America 1751. He came from his charge in Ireland, being sent by the Synod to Lower Chanceford, York County, Pa., in response to their petition filed in 1740. He was married to Sarah Moore of Philadelphia. He refused to become a regular preacher for any one congregation, but served this original one as supply from his arrival in 1751 till his death in 1791. He owned a farm two miles from Middle Octorara in Lancaster County, Pa., and was buried in the Presbyterian cemetery at that place.

Rev. Alexander Gellatly was born in Scotland in Perthshire in 1720, married in Scotland to ...., had one child, a daughter Anna, who died at the age of sitxeen and is buried alongside her father. After the death of Rev. Gellatly in 1761, his widow returned to Scotland. Gellatly was sent by the synod, charged with the task of organizing the Associate Presbyterian Church of Pennsylvania, and in response to the petition of the congregation of Liberty Square, Lancaster County, Pa., he arrived in 1753, and served that congregation for a few years while carrying on the other work with which he had been charged. In 1755, the Scotch Cedar Street Church in New York City withdrew from the Presbyterians because of a dispute over the Psalmology and asked Gellatly to become their pastor. He served them as regular supply until his death in 1761. The Liberty Square people had begun to go to North Carolina before this time, and Proudfit had come to relieve him of the charges at Pequa, Oxford, etc. Gellatly is buried in the cemetery adjoining the Tennent Memorial Church near Bartville in Bucks County, Pennsylvania.

Rev. James Proudfit was born in Perthshire, Scotland, in 1732, came to America in 1754, was married and had several children, died and was buried near Salem, N. Y., in 1802. He served the Associate Presbyterian congregations in Lancaster County, Pa., from 1754 till 1782, when he went to New Perth, N. Y., and was pastor of that church when he was taken with his last illness in 1799.

Rev. Alexander Dobbins, born Londonderry, Ireland, in 1743, died Gettysbury, Pa., in 1809. He came to America in 1773, was one of the trio who constituted themselves "The Reformed Presbyterian Church of America" in 1774. He was one of the ablest of the early preachers and soon after coming to America he started at Gettysburg the first classical school to be organized west of the Susquehanna River, and conducted same till his death. He also served the two congregations near Gettysburg, one Reformed and the other Associate Presbyterians, and soon

merged the two and erected a building for church purposes at Gettysburg, which was three miles from one and a mile from the other original church. Dobbins married Isabelle .....; both are buried in the Lower Marsh Creek cemetery.

Rev Mathew Lind was born in County Antrim, Ireland, in 1732 Was, with Cuthbertson and Dobbins, one of the organizers of "The Reformed Presbyterian Church of America." He married Jeanet Fulton and had several children. He died in 1800 and is buried in the Moss Springs cemetery, just north of Green Castle, Pa. His most interesting accomplishment was probably the bringing about, or his part in bringing about, the merger of the Reformed and Associate Presbyterians in 1782, and their first General Assembly, with its arrangement for the John Mason School, to act as the church seminary.

Rev. Mathew Henderson, born Fifeshire, Scotland, in 1735, died Canonsburg, Pa., being killed by a falling tree. He married in America, Mary Faris, and had several children. He lived at Oxford, Pa., till he removed to Canonsburg, Pa., in 1782. He was buried near the site of the original log church his congregation erected in 1790, in what is now known as the Oak Springs cemetery of Canonsburg, Pa.

Rev. John Mason, born ....., came to America in 1761 and immediately took the Scotch Cedar Street Associate Presbyterian Church of New York City. Here he served until his death in 1804. He married ....., and his son, Rev. John Mason, Jr., succeeded him to this charge. Here also he established "The School of Higher Learning, conducted by John Mason," and here he is buried.

The school Rev. Mason conducted so successfully here was selected by the first synod of the Associate Reformed Prebyterian Church as its seminary for the training of young men for their pulpit, and many who became noted in the ministry of this church received their training here. Among the early ones, still remembered, may be listed the Rev. Thomas Allison, Rev. David Proudfit, Rev. Wm. Taggart, Rev. Geo. Junkin, Rev. Alexander Calderhead, Rev. Joseph Buchanan, Rev. George Buchanan, Rev. Ebenezer Henderson (son of Rev. Mathew Henderson), and the Rev. Samuel Findley.

Rev. Robert Annon was born in Fifeshire, Scotland, in 1739. He came to America in 1761, was assigned to the charges at Marsh Creek (Seven Stars), and Ahrendsville, in what is now Adams County, Pa. He removed to Neeleytown, New York, about 1770, and in 1782 was called to the Spruce Street, Philadelphia, Church. Here he served until his death in 1819. He is buried in the Associate Prsbyterian cemetery at Middle Octorara, Lancaster County, Pa. He married Margaret Cochran and had several children.

Rev. Thomas Clark was born in Perthshire, Scotland, in 1730 cercea. His first charge was at Ballibay, County Antrim, Ireland. He and his entire congregation of about two hundred persons came together to America and located at New Perth, Salem County, N. Y., in 1764. He removed to Long Cane, S. C., in 1782, and probably died there after 1790.

Rev. Daniel Telfair was born in Scotland about the year 1740, came to America in 1764, and died in Philadelphia, where he was for many years pastor of the Shippen Street Church.

Rev. Wm. Marshall was born in Scotland about the year 1736. He came to America in 1764 and was immediately called to the Deep Run, Bucks Co., Pa., charge. He was here four years when he was called to take the First Church of Philadlphia, Pa. He died in 1802 and is buried there.

Rev. John Smith came from Scotland in 1771. He served as standing supply the Oxford, Liberty Square and Middle Octorara churches for twenty-five years (mostly at Liberty Square). In 1795 he was called to the congregation at Chartiers, Washington County, Pa. (after the death of Henderson). He died about the year 1809.

Rev. John Rogers came with Rev. Smith from Scotland to America in 1771. Rogers was first located in charge of the Big Springs congregation at Newville, Cumberland County, Pa. After ten years' service here he was called in 1782 to the Old Providence congregation in Augusta County, Va.

Rev. John Clarkson was born in Scotland in 1738, studied under Rev. Moncrief in the Glasgow Theological School, was set to Guinston, York County, Pa., in 1772, in response to the petition of that congregation for a minister. Here he served until his death in 1811. Here he is buried.

Rev. John Boyce, first of the faith to preach in the South, came to Coddle Creek, Cabarrus County, N. C., in 1758. Whether he came here with those who came from Liberty Square, Pa., about that time, or if he came from Scotland direct to North Carolina, we have no information.

Revs. Thos. Beatty, Thos. Beveridge and John Renwick, also Geo. Gilmore, Wm. Ronaldson and James Martin all were here before 1770, and in 1773 came David Annon, Wm. Logan and John Murray, most of these located in Georgia and North Carolina.

Elias B. Sanford, in his history of Connecticut, says: "In the days prior to the revolutionary war, while some men of personal strength and birth held commanding positions, there was no class who occupied as unique and powerful vantage ground of influence as the ministry. Bold, able, vigorous men of courage".

Chapter Five

SKETCHES OF THE EARLY ASSOCIATE AND REFORMED PRESBYTERIAN CONGREGATIONS OF CHESTER, LANCASTER, YORK, ADAMS, FRANKLIN AND CUMBERLAND COUNTIES, PA.

Muddy Run (Liberty Square), Lancaster County, Pa. This was the first Associate Presbyterian congregation in America. These people had been holding services from about the year 1736, and in 1742 four acres were patented by David Jones, John Marshall and William Andrews, and a log church building erected and a petition sent to the synod in Scotland for a preacher. But, like their Reformed Presbyterian friends in Lower Chanceford, they had to wait ten years before the synod was able to send a preacher to them.

In 1753 the synod sent Rev. Alexander Gellatly and the Rev. Arnot, with instructions to meet with these folk, and with two elders and themselves to organize the Synod of Pennsylvania. This they did, and the following year Rev. Arnot returned to Scotland. Rev. Gellatly remained and organized and served congregations at Oxford and Octorara. The next year (1754) the synod sent the Rev. James Proudfit to take the place of Arnot, and the congregation at Pequa was organized.

In 1755 the Scotch Cedar Street Presbyterian Church of New York City withdrew from the Presbyterians and asked the Rev. Gellatly to become their pastor, and he served that church as constant supply until he died in 1761. About the year 1755 the people of Muddy Run congregation became attracted to the advantages of Cabarrus County, N. C., and began to remove to that point and to Mechlinsburg, and by the time of Gellatly's death very few of the original petitioners remained at this point; though new arrivals from Ireland and Scotland had taken their places and the church was maintained. The old log church building served until 1820, when a stone structure was built. This in turn was rebuilt in 1853 by the stone building now standing. This congregation became depleted and this building is now used by a congregation of Menonites.

The church sits on top of a hill, and in the cemetery in the rear we found the following headstones that were still legible: John Stevenson, 1807-1896; Elizabeth Stevenson, 1809-1855; John Wallace, died 1855, age 90; Elizabeth Wallace, died 1837, age 71; Wm. Wallace, died 1865, age 77; George Savery, born 1785, died 1849; Peter Creamer, 1836, age 83; Mary Creamer, 1841, age 81; B. Good, no dates; Charles Merideth, 1835, age 50; Wm. Burns, 1808, age 79; Rebecca Burns, 1809, age 91; James Duncan, died 1765; Wm. Duncan, died 1754; John Miller,

1791-1865; Elizabeth Miller, 1792-1878; Hugh Gray, died 1760, age 51; Sarah Runnels, died 1750, age 52; Wm. Lemay, died 1772, age 80; James Pegan, 1796-1875; George Lemay, died 1791, age 32; Ann Hill, died 1822, age 73; John Simpson, 1770-1852; Jean Simpson, 1738-1758.

Oxford, Chester County, Pa. The second church to be served by Rev. Gellatly was organized in 1735, and in 1739 erected a log church building. This congregation was served by Gellatly, Proudfit and Henderson until 1782, when the Rev. Ebenezer Dickey came as their regular pastor, and he served this church until 1822, when it merged with the Presbyterians. Rev. Dickey was elected moderator of the A-R Church of America in 1819. Among the residents of this vicinity in 1740 and who may have been members of this church were the families of Marshalls, Alexanders, Moffits, Wallaces, Houstons, Buchanans, Gillespies, and others. The Rev. Dickey was also the first regular pastor of the Middle Octorara Church.

Middle Octorara, Bart Township, Lancaster County, Pa. A group of Reformed Presbyterians of this vicinity organized a society about the year 1736, and in 1742 petitioned Scotland for a preacher. The Presbyterians had organized a congregation here in 1727, and in 1733 they secured the services of Rev. Alexander Craighead. He was sympathetic with the Reformed Presbyterians and served them in some manner until Rev. Cuthbertson came in 1751, at the same time taking care of his own responsibilities.

In 1754, after Rev. Cuthbertson had come among them and served them as supply, they purchased from the Presbyterians six acres across the road from that church. Here they erected a building, still standing, though remodeled.

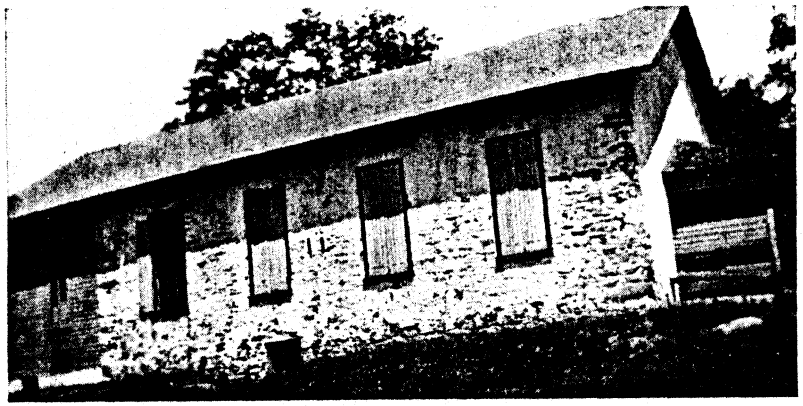
About the time of the organizing of this congregation, there existed a group of Associate Presbyterians about six miles to the southeast, near Octorara, while about the same distance to the northeast was another small group of Associate Presbyterians. To these groups came, in 1753, the Rev. Alexander Gellatly, followed by Rev. Henderson, James Proudfit and John Smith. By 1754 all of these congregations had been organized and were being served by pastors of their faith.

In the merger of 1782, these three groups went together, uniting in the one congregation at Middle Octorara, and about that time they called as their first regular preacher the Rev. Ebenezer Dickey.

This was never a large congregation, their largest memberhip being about seventy-five persons, but their influence was extraordinary in many ways. More than two-thirds of a dozen men raised in this church became preachers, about as many were M. D.'s. In the revolutionary war they

were represented by at least six officers of the American army, and several privates. While nearly a hundred years later they sent that many or more men of this congregation to become officers in the Union Army in the war of the rebellion. Lawyers and schoolmasters of note were adherents of this church, as well as many who served their Master unheralded.

Among the tombstones found in this cemetery we list the following: Rev. Robt. Annon, 1819, age 80; Elizabeth Annon, 1816, age 45; Anna Eliza Noble, daughter of Rev. Annon, 1879, age 79; Samuel Hathorn, 1765, age 52; Agnes Hathorn, 1772, age 59; Ann Hathorn, 1820, age 78; Albert Easton, 1850, age 76; Rev. Wm. Easton, 1879, age 79, pastor of this church 1840-70; John Easton, 1828; John Simpson, 1817, age 67; Samuel McKee, 1850, age 78; Elinor McKee, 1867, age 90; Jane Thompson Kidd, 1873, age 86; John Kidd, 1874, age 93; Nathaniel Bender, 1863, age 72; John Hamilton, 1852, age 57; Mary Hamilton, 1852, age 50; Jane Sterrin, 1794, age 45; Samuel Stewart, 1828, age 75; Elizabeth Stewart, 1875, age 75; John Borland, 1848, age 74; Elizabeth Stevenson, 1790-1867; Ephriam Stevenson, 1788-1869; Isobelle Cummins, 1726-1793; Samuel Wright, 1794-1871; Phoebe Wright, 1848, age 90; James Smith, 1936, age 47; John Coulter, 1807-1884; Mary Miller, 1866, age 86; David Elder, 1854, age 70; Thos. Patterson, 1833, age 67; Hugh Donley, 1866, age 89; James Montgomery, 1864, age 92; Elizabeth Montgomery, 1872, age 89; Samuel Moore, 1795-1886; Ruth Moore, 1797-1885; Cornelious Long, 1795-1878; Margaret Long, 1790-1864. Rev. Cuthbertson is in the cemetery of the Presbyterian Church across the road.



Picture of the Middle Octorara A-R Church as It Stands Today, the Original Building Remodeled.

Lower Chanceford, York County, Pa. The people of this congregation had been holding services from about 1730 (some came here from Londonderry Township, Chester County, about that time). In 1740 they erected a church building of logs and petitioned Scotland for a preacher. The synod was unable to comply until 1751, when they sent to them the Rev. John Cuthbertson. He refused to become identified with any church as regular pastor, but served this congregation as standing supply from the time of his arrival in America until his death in 1791. After the death of Cuthbertson, they were supplied variously, mostly by Rev. James Clarkson until 1801, when they secured the services of Rev. Charles Campbell, and after him the Rev. Josiah Wilson.

This was the first Reformed Presbyterian congregation to be organized in America, and Rev. John Cuthbertson the first preacher of that denomination to come to America. We have very little record of the activities of Rev. Cuthbertson here, though he refers in his dairy to several marriages and baptisms among these people. He was sent by the synod, not only to serve this church but to organize the Reformed Presbyterian Church of America. He not only performed both tasks, but additionally he traveled over much of Pennsylvania and New York in his preaching duties.

We find little record of this early congregation, but in 1771 Wm. Gabby and Daniel Sinclair were elders. Among other members of that date are listed Wm. Wilson, George, John and Wm. Buchanan, Hugh Ross, Wm. Smith, James Anderson, Samuel Dickson, Wm. Fullerton, Samuel Nelson, Wm. Maughlin and Alexander Ewing.

In addition to Rev. Cuthbertson, the Revs. Dobbins, Lind and Annon occasioally supplied this pulpit.

The Rev. T. F. Baird, of Cambridge, Ohio, served this congregation from 1861 until his death in 1865. He is buried in the old cemetery at Cambridge, Ohio.

Guinston, York County, Pa. Originally known as "Muddy Creek". This church was about ten miles southwest of the lower Chanceford Church, and was a going congregation when Cuthbertson came. He organized the congregation in 1753, and at that time ordained ruling elder Mr. Alexander Wallace, and in his home was served their first communion, probably the third in America for Rev. Cuthbertson, who occasionally preached to these people until 1772, when the Rev. James Clarkson came from Scotland to serve this church from that time till his death in 1808. He was followed by Rev. Alexander Gordon and Josiah Wilson.

Some of the members of this congregation in 1773 were Thomas Curry, James Wallace, Guin Allison, Andrew Fulton, Alexander Moor, John McClurg, John McNeary, George Campbell, John McCoy, John Stewart, Patrick McGee, James Cooper, ..., Robinson, etc.

Their first church building was erected in 1750; it was of logs, erected by Patrick McGee and James Cooper. Title was not taken until 1767.

Among the citizens of what is now Lower Chanceford Township, York County, Pa., in 1759 were (according to Prowell's History, York County): Hugh Ross, John McCall, John Campbell, Wm., George and John Buchanan, James Anderson, Wm. Douglas, Wm. Thompson, and the families of Daniel McKinley (ancestor of President McKinley), Consons, McMachen, Gray, Morga, McComb, John Finley, John Mitchell, Elias Alexander, Mathews, Evans, Hughes, Leeper and Nelson. Before 1770 came Bradshaws, Blains, Andrews, Adams, Barnet, Cowan, Duncans, Elders, Fullerton, Forsythe, Hamilton, Gabby, Kilgore, McMillen, McAllister, Martins, McClurg, Steels, Nelsons, etc.

Gettysburg, Adams County, Associate Reformed Presbyterian Church. There was a body of Associate Presbyterians holding services along Rock Creek, just to the north of Gettysburg, Pa., as early as 1750, and also a body of Reformed Presbyterians just west of Gettysburg, along Marsh Creek, and when John Cuthbertson came to this vicinity, about the year 1757, these churches were officially organized and, together with the churches at Seven Stars and Ahrendsville, were served variously as supply, etc., by Rev. Cuthbertson, Rev. Robt. Annon and others, including John Murray.

When, in 1773, the Rev. Dobbins and the Rev. Lind came to join Cuthbertson, and the Reformed Presbyterian Church of America was organized by these three, the Rev. Alexander Dobbins was assigned to the work around Gettysburg. Whether or not the educational work was planned at that time we have no information, but that the Rev. Dobbins was a very capable administrator seems undeniable, and when he came to assume the charges at and near Gettysburg, he apparently had a very clear idea of what he intended doing. To him had been assigned or he had assumed the task of providing some sort of a framework for the educational branch of the church, and so well did he perform his task that few now living in America but have had their lives benefitted by his efforts and that of his students.

Dobbins merged the Rock Creek and the Marsh Creek congregations and brought them to a new church building in Gettysburg. He established his school, the first school of higher learning west of the

Susquehanna River, and conducted both in a manner that they prospered.

Rev. Alexander Dobbins was born in Londonderry, Ireland, in 1742. He was educated at Glasgow, Scotland, ordained by the Reformed Presbyterian Church of Scotland, and came to America in 1773. He was an exemplary man of superior mind and ability. He opened his classical school in his residence (which is still standing) at Gettysburg.

Among the children of this pioneer alma mater are remembered: Rev. H. R. Wilson and John Borland, of Dickinson College; Rev. M. Hays, Dr. McCanaughy, president Washington College; Rev. Dr. Proudfit, professor Union College; Judge Reed, professor Dickinson College; Judge Blythe, Dr. J. H. Miller, M. D., Judge Samuel Findley, and many others.

From a history of Cumberland and Adams Counties, Pa., published in 1886 by Warner-Beers & Co., of Chicago, Ill., we take the following record of marriages performed by Rev. Dobbins from March, 1774, to the end of 1782.

1774

Bal't. Kirkpatrick and Agnis Patterson, John Wade and Jennet Brownlie, James Finney and Martha Crumely, Ephraim Wallace and Jennet McCullough, John McBride and Elizabeth Gilmore, Samuel Wilson and Elizabeth Morrow, James Wilson and Isobelle Mitchell, Ebenezer Mitchell and Jane Richey, James McCormick and Mary Ridie.

1775

Alexander Blackburn and Sarah McNaughton, Wm. Fulton and Mary Ker, Joseph Anderson and Agnis McMurray, Joseph Clark and Margaret Finley, John Drennan and Mary Robertson, Robert Walker and Mary Marshall, Alexander Ewing and Mary Jane Anderson.

1776

Hugh Bond and Ann Anderson, John Celler and Susuanna Cruncleton, Samuel Scot and Elizabeth Wilson, Joshua Morlin and Agnis McCullough, John Mitchell and Jane Wilson, Wm. Robinson and Margery McNought, John Cochran and Sarah Mitchel, James Clark and Jane Cochran, Alexander McGibbon and Sarah Peden, John Renkin and Mary Mauray, James Dinsmore and Rebecca Walker, Wm. Marshall and Sarah Marshall, John Johnson nd Elizabeth Cithcart.

1777

Robert Jamison and Jene Wilson, Samuel Moore and Anna McFerran, Hugh Bockley and Sarah McCullough, John Ewing and Elizabeth Gray, James McFerran and Susuanna McFerran.

1778.

Dave Dunwoody and Susuanna Patterson, Thos. Porter and Mary Gibson, Wm. McClelland and ..... Anderson, James Blakeley and Agnis McDowell, James Stewart and Mary Walker, Wm. Moore and Jene McFerran, Mathew Richey and Rachael Wallace, Alex. McFerran and Mary Braunlee, Alexander Stewart and Mary Shannon, Hugh Murray and Jennet Thompson, Wm. Gailbraith and Sarah Ker.

1779

John Forest and Agnis Hurt, Christopher McMichael and Martha Finley, Wm. Stewart and Elizabeth Leeper, Joseph Junkin and Eleanor Cochran, Isaac Walker and Mary Stewart, John Murphy and Ann Guthory, Archibald Finley and Mary Poe, John Renfrew and Sarah Ray, David Erwine and Susuanna Wilson.

1780

Moses Blackburn and Sarah Wright, John McCaul and Jane Stewart, Joseph Ker and Sarah Reynolds, Samuel Findley and Mary Graham, Feb. 22, Wm. Reynolds and Sarah Wilson, James Nicol and Isobelle Richey, Wm. Thompson and John Mitchell, James Kilpatrick and Jene Finley, Robert Love and Jane Gibson, Alex. McCutcheon and Sarah Crunleton, Chas. Hart and Janet Dale, James Burns and Jene Gebby.

1781

Robert Campbell and Martha Paxton, Thos. Patterson and Elizabeth Brown, James Dickson and Margaret Robinson, Wm. Finney and Anna Morton, James McClelland and Agnis Sinclair.

1782

James Kirkland and Anna Colter, Robt. Crukleton and Anna Moorhead, David Danton and ...., Samuel Cross and ....., ..., John McErvin and Sarah Dunwoody. The list continues on for twenty years and embraces 216 such marriages.

There was a cemetery near the church erected in Gettysburg, but the bodies were some years ago removed to the Evergreen cemetery, just north of the city. There is no way of telling who among those buried here were of the A-R faith. Among those in the Evergreen cemetery, we list the following: Walter Buchanan, died 1780. Here in this same lot is Mary Roney Buchanan, his wife, also his brothers James, John and Robert; also Andrew Buchanan, who may be his son or a younger brother. There is also Jean Buchanan (John's wife), and Elizabeth Buchanan Smith. Near here lie Hance Hamilton and Robert and Wm. McPherson. All of these were prominent persons of that day.

From legible headstones in the Lower Marsh Creek cemetery, some three miles to the southwest, we list the following: Rev. Alexander Dob-

bins, d. 1809, age 66; Isobell Dobbins, 1800, age 49; Mary Dobbins, 1821, age 61; Joseph Dobbins, 1802; Mary Dobbins, 1820, age 30; Clayton Chamberlin, 1760-1819; Rob't McJimsey, 1799, age 69; John Morrow, 1811, age 68; Jenney Morrow, 1758, age 47; Ann Murphy, 1815, age 63; Samuel Knox, M. D., 1821, age 60; Samuel Knox, 1808, age 82; John Craford, 1771, age 59; John Leard, 1776, age 66; John Ker, 1749, age 49; Isobelle, wife of John Kerr; Geo. Kerr, 1815, age 74; Mary Kerr, 1815, age 72; Robert Slemons, 1823; Rachael Slemons, 1801; Samuel Moor; Margaret Moor, 1786, age 47; Mary Brown, 1800, age 86; John McElnay, 1822, age 89; Wm. McKisson, 1747, age 60; James McClean, 1813, age 41; Wm. McClean, 1807, age 74; Jane McClean; Joseph McClean, 1776, age 24; James Marshall, 1805, age 76; John Marshall, 1856, age 69; Mary McClean, 1869, age 79; Thos. Shaun, 1773, age 22; Thos. Reed, 1840, age 66; Sarah Reed, 1849; Rev. David Sfouts, 1849, age 80; Mary Sfouts, 1821, age 55; David Sheets, 1846, age 58; Wm. White, 1858, age 76; Isobelle White, 1849, age 72; Thos. White, 1838, age 92; Elizabeth White, 1813, age 59; Mary Paxton, 1843, age 84; Capt. James Scott, 1806, age 46; Dr. Wm. Patterson, 1806, age 26; Andrew Hart, 1775, age 55; Wm. McGaughy, 1832, age 72; Samuel Witherow, 1832, age 64; Rachael Witherow, 1825, age 53; Isaac Robinson, 1796, age 60; Samuel Paiden, 1808, age 84; James Wilson, 1776, age 72; David Agnew, 1797, age 56; Ephram Agnew, 1770, age 80; James Agnew, 1776, age 72; James Agnew, 1770, age 59; Samuel McCulluch, 1752; James Watson, 1768-1870; Mary Watson; Elizabeth McCulluch, 1749; Margaret McCulluch, 1752; Rev. Joseph Paxton, 1760-1845; Jane Paxton, 1862, age 91; Wm. McMillen, 1838, age 56; Ann McMillen, 1827, age 60; Robert Rhea, 1825, age 64; Elizabeth Rhea, 1849, age 74; James Maginley, 1769, age 68; Margaret Maginley, 1770, age 70; James Maginley, 1828, age 67; Elizabeth Maginley, 1841, age 77; Martin Hill, 1852, age 76; Mary Hill, 1861, age 84; Robert Hill, 1844; Mary Hill, 1852, age 74; Lewis Chamberlin, 1825, age 64; Ann Chamberlin, 1813, age 45; John Harper, 1830, age 72; Jane Harper, 1819, age 78; John Reid, 1831, age 86; Col. James Reid, 1838, age 64; Wm. Waugh, 1823, age 84; John Waugh, 1874, age 83; Elizabeth Waugh, 1823, age 70; Col. Mathew Dill, 1812, age 85; Amanda Dill, 1816, age 75; David Waugh, 1816, age 82; Jane Waugh, 1816, age 78; James McCleary; Margaret McCleary, 1833, age 65; Martha Leeper, wife of James Leeper, 1862; James Blythe, 1857, age 87; Rebecca Blythe, 1845, age 68; Samuel Louden 1861, age 85; Wm. Louden, 1851, age 69; Michael Finley, 1785, age 67; James Douglass, 1818, age 57; Andrew Hart, 1792, age 85; Mary Hart, 1785, age 38; Robert Cunningham, 1825, age 82; Martha Cunningham, 1833, age 88; David Blythe, 1740-1831; Jane Stewart, 1807, age 67.

In Black's Upper Marsh Creek cemetery, nearby, are Thos. Armstrong, 1759, age 75; Mary Armstrong, 1759, age 74; Isaac Armstrong, 1830, age 78; Mary Orr, 1754, age 31; David Moore, 1803, age 71; Hugh Martin; John McCreary, 1770; John Bigham, 1739; Ann Bigham, 1838; James Innis, 1769, age 62; Robert Innis, 1758, age 40; Robert McMordie, 1796, age 72; Alexander Latta, 1772; James Sweeney, 1832, age 62; Elizabeth Sweeney; Thos. Boyd, 1760, age 85; Rebecca Boyd; John Hosack, 1789, age 56; Adam Black, 1816, age 66; Sarah Black, 1842, age 83; Robert Black, 1760, age 44; John Morrison, 1749, age 71; Catherin Morrison, 1752.

Green Castle, Franklin County, Pa. A number of Scotch-Irish, mostly from the vicinity of Green Castle, Ireland, from Donegal, Londonderry and Antrim Counties, had established themselves here and named their town for their old home. They were a devout people, and about the year 1738 organized a congregation and were for a time served by the Rev. James Long (Long served several small congregations in this vicinity as supply, and in the absence of any definite information, we believe he was one of the early Presbyterian preachers who labored on the frontier of those days). They had a church building near Moss Springs, a couple of miles north of the town of Green Castle.

When the Rev. Mathew Lind came to America, he was first located at Paxtang (now part of Harrisburg), but this congregation was dwindling and Lind came to Green Castle, where he probably found many friends and perhaps some relatives, as he was born but a few miles from Green Castle, Ireland. When he came here he found two congregations with church buildings and holding some regular services. One was at Moss Springs, as noted above, and the other about two miles south and a bit east of Moss Springs, one known as "The White Church," the other as "The Red Church." We know not the reason for the names unless it might refer to the color of the buildings. Rev. Lind served both congregations and soon merged them, and in 1782, when the first synod was held, it was held here in a new building, just erected on land purchased in that year, the indenture being made by James McLanahan and John Allison, the trustees being John Gebby, George Clark, Andrew and John Coughran and James Crook. Here in this new building was brought into being the merger of those Reformed and Associate Presbyterian churches as did form the original A-R Presbyterian Church of America. Here also was held the first synod of that organization. Surrounding this church building was a cemetery, but the bodies were all, save eight, removed several years ago to Moss Springs, and today nothing remains to mark the scene of this once rugged A-R church, save eight gravestones, hardly legible, and the lot, long unused, presents an appearance of brambles.

The Rev. John Mason, of the Scotch Cedar Street Church, New York City, and also proprietor of Mason's School of Higher Learning, was present and active in bringing about the merger. The synod adopted his school as the seminary for the A-R church, and many preachers who became noted in this church were schooled in this seminary conducted by Mason.

The merger here effected was a strong one, though some churches refused to enter the merger, and some who did enter later withdrew.

Rev. Lind, while serving these congregations, also helped organize and served as supply, congregations at Fayettesville, Chambersburg, the Cove and elsewhere.

Among the members of the Green Springs congregation in 1782 were: Andrew Reed, Dave Fullerton, Joseph Gebby, Wm. Gebby, Joseph Smith, Elias Davidson, Andrew Robinson, James McLain, Robert Crunkelton, Robert Robinson, John W. Davidson, John Watson, Mr. Keller, Mr. Boggs, Thomas McCullough, John Coughran and John Crooks.

Many members of this congregation were buried at Moss Springs cemetery. Among them were Rev. Mathew Lind, *Capt. Thos. Brown, Dr. Geo. Brown, *Thos. Clugston, Robert Clugston, *John Clugston, *Joseph Cook, Sarah Courtney, Geo. Hollinger, *John McCleary, Robert Marshall, Wm. McDowell, Chas. Nill, *Henry Pawling, John Peterman, *James Poe, Wm. Poe, *James Patten, *William Reynlods, *Richard Wright, *Nathan McDowell.

* Indicates D. A. R. revolutionary war marker.

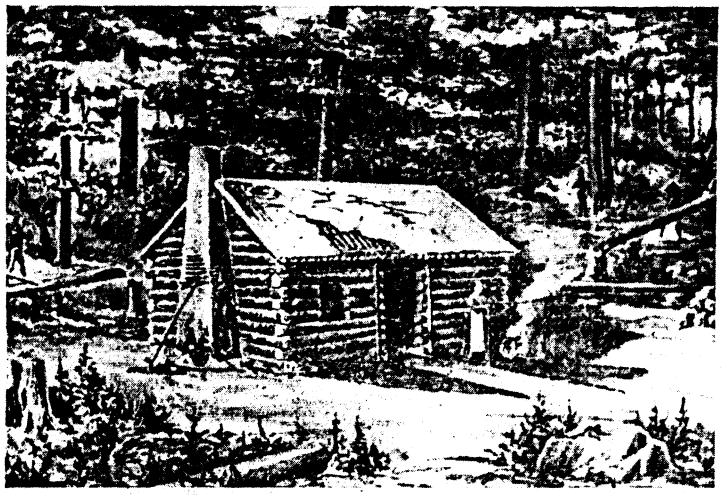
BIG SPRINGS ASSOCIATE PRESBYTERIAN CHURCH AT NEWVILLE, CUMBERLAND COUNTY, PA., NOW UNITED PRESBYTERIAN CHURCH

About the year 1737 a number of Scotch-Irish who had come into this section organized a Presbyterian congregation, and shortly were served by the Rev. Thos. Craighead, followed by Rev. Geo. Duffield, who was chaplain of the Continental Congress during the revolutionary war. Among these early families were the McFarlands, Sharps, Buchanans, Reeds, Beattys, Nesbits, etc. Before the year 1750 a group of Reformed Presbyterians had organized a congregation and were holding services to the north of New Kingston at Junkins "Tent". This congregation was among the early ones Rev. John Cuthbertson served.

About the year 1755, a number of families came here from the vicinity of Neshaming Creek in Bucks County. Among these were Stevensons, Finleys, Duncans, etc. In 1763, from the same vicinity came Wm., Sam'l and Andrew Long, young men whose parents may have brought them there. At about the same time there came direct from

Ireland several families, among them Findleys, Irwins, Drennans and Gordons. Several families from Paxton came into this section about that time. Just who of all these were of the Associate Presbyterian faiths, we have no information, but in 1764 the Rev. Mathew Henderson from Oxford came here and aided in the organization of the "Associate Presbyterian Church of Big Springs", and served them as supply until they were able to secure the services of the Rev. John Rodgers in 1771. He was succeeded ten years later by Rev. John Jamison, who left them to accept a call to Brush Creek in Westmorland County, in 1792. Rev. James McConnell took his place.

This part of Cumberland County was wild at the time of the organization of this church, and that year at Shippensburg, a few miles away, Indians raided the town and killed several and burned the homes of John Stewart, Adams Simms, James McCamman, Wm. Baird, John Boyd, James Kelley and Stephen Caldwell. We have no record of later Indian depredations in that vicinity and none that effected this congregation.



Pioneer Home, Cambridge, Ohio, 1806

CHAPTER SIX

CHARTIERS ASSOCIATE PRESBYTERIAN CHURCH (U. P.) AND OTHER EARLY CHURCHES, CONGREGATIONS AND PREACHERS LOCATED WEST OF THE ALLEGHENIES

From the time Braddock's army cut their road over the mountains from Wills Creek, Md., to the Monongahela River in 1755, there was an infiltration of venturesome settlers, and by 1764 the number of such attracted the attention of the Donegal Presbytery, and the Rev. James Finley of Elk River was sent on a journey of missionary exploration into the vicinity of Fort Burd (Brownsville). Though we find no record of any public services conducted by him there at that time, still he was the first of the Presbyterian preachers to come west of the mountains, save for the army chaplain, who came with Gen. Forbes. Rev. Finley came several times after that before locating at Redstone in 1785.

The treaty with the Indians was signed in 1768, and the following spring the land office opened western Pennsylvania to settlers. About the year 1770, a large number of Scotch-Irish Presbyterians from York, Chester and Lancaster Counties, Pa., and from Winchester County, Va., and Mechlinsburg, N. C., came to the vicinity of Canonsburg, Pa. In 1774, Col. Thos. Allison, Wm. Norris and about twenty families from the vicinity of Elk River in Chester County, Pa., and Cecil County, Md., came to the same section. They erected Forts Froman and Norris, and with the settlers who had preceded them, arranged meetings for worship as early as 1775. The next year two such separate and regular meetings were being held. One of these groups was served in 1775 by Rev. John McMillen, who came to them as regular pastor of the "Hill Church" in 1778, the first preacher of the Presbyterian church to settle permanently west of the Alleghenies.

The other group was of the Associate Presbyterian faith, and to them came first in 1779 (perhaps earlier), then permanently, in 1781, the Rev. Mathew Henderson, who was not unknown to these settlers, having had many of them in his congregations at Oxford, Pencader, etc., from 1758. This congregation first held services, weather permitting, in the open, near the top of the hill in what is now known as Oak Springs cemetery in Canonsburg. After posting sentries to guard against Indians or other dangers, and stacking their rifles against convenient trees, they found seats on the ground above the preacher's position. It was not until 1790 that they erected a building of logs as a church house. It was erected on the spot where the preacher usually stood when he preached to them. When Rev. Henderson was killed by a falling tree, they laid him to rest very close to the north side of the church building.

In addition to looking after his people of the Associate Presbyterian faith in this vicinity, Rev. Henderson found time for much work of a civic nature, and ably assisted his friend, Rev. John McMillen, in the school work that marked the life of McMillen. Henderson was one of the first directors of the academy that was the beginning of the present W. & J. College.

There were other Associate Presbyterians in this vicinity when Henderson arrived here, notably the congregation at Buffalo, others were at Mingo Creek (now Peter's Creek) and at Dunlap Creek. Henderson was instrumental in the organization of these several congregations and served them all as supply for a time. Soon there came to these congregations and to organize others near here, the Rev. John Smith, Robert Laing, Thomas Allison, David Proudfit, John Riddle, Wm. Wilson, John Jameson ann others, and churches were organized at Sunnyside, Allegheny County; Circleville, Westmoreland County; Laurel Hill, Fayette County, and elsewhere.

Rev. Mathew Henderson was a large, erect man, with piercing black eyes. His wife was Mary Faris, whom he met and married after coming to Amenica in 1758. His first charge was at Oxford, Chester County, Pa., and at Pencader, New Castle, Del. He also organized the Big Springs, Cumberland County, Pa., congregation in 1764. He was active in the work of the synod and at the time of the merger in 1782, he consented, but withdrew a few years later, and as a consequence, many churches of western Pennsylvania were practically never members of the A-R Presbyterian Church, but remained Associate Presbyterian until the merger of 1858 into the United Presbyterian Church.

When Rev. Henderson came first to Chartiers in 1779, this vicinity was subject to frequent attacks by Indians and was protected by a ring of forts and blockhouses. There was the strong Fort Pitt on the north, Fort Henry on the southwest, and Fort Burd on the east, while within was a circle of lesser forts, such as Fort Rice and Fort Wells, along Buffalo and Cross Creeks, with Roneys, Campbells, Lindleys and other forts or blockhouses still closer, while at Chartiers itself and very comforting to the settlers was Fromans and Norris Forts or blockhouses, where the settlers could gather for mutual protection. There is no record of any attacks by Indians of congregations holding divine services. Vol. Two, Frontier Forts of Pennsylvania, page 417, says: "For several years settlers were embarrassed by Indians, and at the close of the revolutionary war, there were few families who had not lost some of their number by Indians!"

Companies of rangers were organized by Aneas Mackay, Moses Carson and others to protect these pioneers, and members of Rev. Henderson's congregations were also members of these companies of rangers. Others were members of the expedition of Gen. George Rogers Clark. Still others served under Col. Williamson and Capt. Samuel Brady in the revolutionary war and with the ill-fated Crawford expedition. Relatives of Daniel Boone and of Gen. Daniel Morgan were also here, and war parties of hostile Indians attacking the settlements were sometimes accompanied by the renegade Girty Brothers.

We have no information as to what part, if any, members of Henderson's congregations took in the famous "Whiskey rebellion", but in those trying times in 1793-4, when several thousand soldiers were sent here to suppress threatened lawlessness. Rev. Henderson was among other responsible men of the community who went about calling all men to obey the laws.

After the revolutionary war, many of the settlers of this section removed to Fleming County, Ky., and to eastern Ohio.

From markers still legible in the old Chartiers cemetery, we take the following names: Rev. Mathew Henderson, 1735-95, in the 37th year of his ministry; Mary Henderson, 1751-1822; Martha McComb, 1882, age 74; John White, 1846, age 59; Robert Ralston, 1796-1876; Margaret Ralston, 1887, age 84; Julius Ralston, 1766-1834; Joseph Boon, 1798-1856; David Carson, 1799-1824; Jane Carson, 1800-1892; James Gillespie, 1772-1861; Wm. Craighead, 1771-1853; Jane Boggs, 1774-1859; John Reed, 1744-1817; Ann Reed, 1747-1823; David Reed, 1747-1824; Margaret Reed, 1758-1840; Mathew Achison, died 1814; *John Tannehill, 1746-1822; Catherin Tannehill, 1760-1822; John McKernan, 1773-1810; Mary McKernan, 1757-1830; Mary Hay, 1784-1865; David Hay, 1786-1873; James Donaldson, 1757-1842; Mary Donaldson, 1787-1817; Wm. Donaldson, 1784-1831; Jane Donaldson, 1771-1842; James Donaldson; Abner and Ann Fink, no dates; James Howe, 1780-1863; Margaret Howe, 1796-1872; *Samuel Pollock, died 1812, a private in Capt. Murray's Company in revolutionary war; Jane Pollock, his wife, no dates; Charles Moor, 1779-1836; Mary Moor, 1787-1827; Sarah Rankin, 1733-1818; Catherin Rankin, 1745-1810; Mathew Miller, 1755-1840; Alexander Murdock, 1771-1837; Mathew Murdock, 1760-1817; James McKirnan, 1748-1823; Nancy McKirnan, age 66; John M. Spear, 1817; Elizabeth Linn, 1764-1836; James Linn, 1767-1838; *Col. Moses Linn, 1764-1817; Samuel Martin, 1864, age 75; Jane Martin, 1835, age 41; Ann Watson, 1821, age 56; Mathew Johnston, 1806, age 75; Wm. Johnston, 1866, age 82; Samuel White, 1755-1837; Mary White, 1841, age 76; Isaac White, 1793-1871; Andrew Russell, 1861, age 84; Ann Russell, 1861, age 87; Agness Gray, 1807, age 29; John McCall, 1810, age 84; Wm. McCall, 1810, age 96; Jane McCall, 1822, age 84; Samuel Murdock, 1845, age 78;

John Murdock, died 1827; Helen Murdock, 1800, age 23; Robert Henderson, 1845, age 74; Elizabeth Henderson, 1866, age 88; Col. Mathew Linn, 1870, age 74; James Okey; Mary Buchanan, wife of John Buchanan, 1843, age 73; Daniel Houston, 1862, age 80; Elizabeth Houston, 1857, age 65; John Anderson, 1841, age 53; Hannah Anderson, 1848, age 56; Rev. James Martin, 1795, 1846; Jane Watson, 1813, age 87; Agness Orr, 1841; Mary Orr, 1856, age 78; Andrew Munro, 1841, age 84; Rev. Wm. Barnett, 1837; Catherin Barnett; John McNary; Jane Hill McNary; Samuel Thompson; James Hardy; May Hardy; James Martin; Thos. McNary; Adam Harrison; Catherin Harrison; Abraham and Elizabeth Anderson; David Campbell; J. J. Taggart; George Murray; ..... Templeton; Alexander Reed; Thos. and Sam'l Fergus and others. * Rev. war marker.

Buffalo Associate Presbyterian Church, several miles to the southwest of Chartiers, was a going one when Henderson appeared here. They voted for their pastor and selected Henderson, who served this congregation as well as Chartiers until his death. Among early members of this congregation may be listed: John McMillan, James Newell, Alexander Sawhill, Pattersons, Hastings, Linns, Whites, etc. Conditions encountered by these people were similar to those of Chartiers, and other pioneer churches of this vicinity.

Congregations at West Alexander, Three Ridges and Short Creek (the last in Virginia) were organized about 1775 originally as Presbyterians. They withdrew in 1795 because of the then prevalent controversy over the Psalmology. (Rev. John McMillen, in his diary, reports preaching at Short Creek the fifth Sabbath in January, 1779, and at Three Ridges in 1787). When these congregations asked the Associate Reformed Presbyterian Synod for a preacher, the Rev. Alexander McCoy was placed in charge of all three. McCoy was born in Ireland, studied for the ministry there, but had not finished his studies when he came to America, and for several years was unable to do so. In 1792 he entered Dickinson College and was licensed to preach in 1795, May 4th, and was immediately sent here. When the Associate Reformed Presbyterian Synod adopted its constitution, etc., in 1799, McCoy was dissatisfied, and with Rev. Robt. Warwick, withdrew and organized "The Reformed Dissenting Presbyterian Church." Among the early members of the above churches may be listed: Boyds, Maxwell, Miller, Buchanan, Stewart, Finley, Reed, McClure, Shepard, Mitchell, McConnell, Feay, Kelly, Roney and other families.

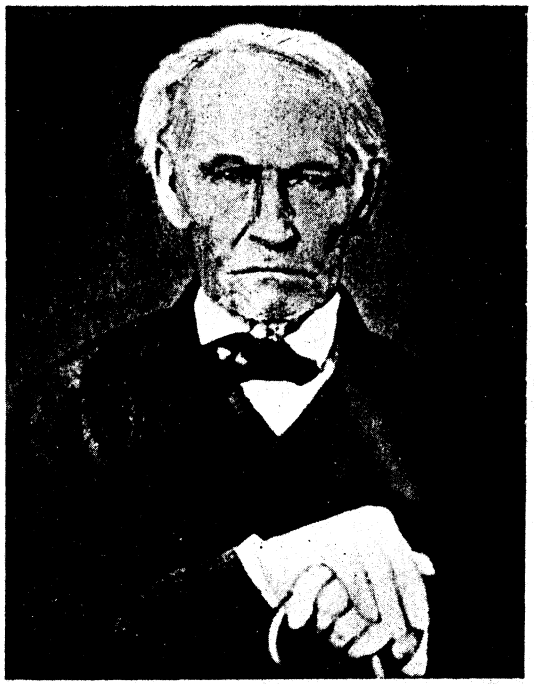
Neither of the above churches had a building prior to about 1800. In 1815 Rev. Findley erected at Short Creek a "Tent". I find no record of any building ever being erected here.

Rev. Thos. Campbell came to this vicinity from Ireland in 1807 and was appointed pastor of the Associate Presbyterian Church at Mt.

Hope, Washington County, Pa. In 1810 he left the Associate Presbytery's, and with his son, Alexander Campbell, organized the now large body of Christians known as "Disciples of Christ". Rev. Thos. Campbell, born in Ireland, 1763, died Bethany, W. Va., in 1854.

Rev. Samuel Findley was born in Butler County, Pa., in 1786. His father, Judge Samuel Findley, was a student of Rev. Dobbin's school at Gettysburg. He married Mary Graham in 1780, Rev. Dobbins performing the ceremony. The son, Samuel, born 1786, was a graduate of the school conducted by Rev. John Mason in New York City. He was licensed to preach Sept. 20th, 1813. He and Rev. Wm. Taggart graduated the same day, and having little money, they walked the five hundred miles from New York to Butler County, Pa. In June, 1814, Rev. Findley was placed in charge of the three congregations of West Middletown and Chartiers Cross Roads in Pennsylvania, and Short Creek, in Ohio County, Va. During his services here he organized "Union Academy" at West Alexander. Ill-health caused his withdrawal in 1822, and the Rev. Wm. Wallace succeeded him in all these efforts.

In 1824 he was installed pastor of the three congregations at Fairview, Washington and Miller's Forks (Antrim), all in Guernsey County, Ohio. In 1831 he removed to Antrim and devoted all his time to that congregation and to the publication of a periodical called "The Religious Examiner" and to the organization of an academy, which was incorporated in 1839 as "Madison College." The college was discontinued in 1862. Rev. Findley died 1871 and was buried at Antrim.



Portrait of Rev. Samuel Findley about 1870

The treaty of Greenville, Ohio, was signed in 1795 and the settlement of the Ohio territory expedited. The Covenantor found the section around New Concord, Cadiz and CrabApple, in Muskingum, Harrison and Belmont Counties (Ohio) interesting and as early as 1806 had organized congregations at all three points. The New Concord congregation was first called "Crooked Creek". During that year (1806) David Findley came with his family from Cumberland County, Pa. At or about the same time, from western Pennsylvania, came the families of Mr. Rambo, Andrew Lorimer, James Cummings, John Duff, David Forsythe, John Reasoner, Solomon Adams, David Hammond, John Connor, John Shaw, Benj. Reasoner, Enoch Rush, Wm. Hunter, Sam'l Wilson, Wm. Spears and Abraham Pollock. These families organized the Asso. Ref. Presbyterian Church of Crooked Creek very soon after they arrived.

The above congregation held services for awhile around in the homes of its members or in an open grove in good weather. By the year 1812 the congregation had grown so large that home services were inconvenient, and in that year David Findley erected a large new barn and set aside a part of same for church purposes, seats were installed and a pulpit built. They secured the Rev. Alexander Calderhead (who had served them several times since their organization) to conduct their first services in Findley's barn, and on this occasion they arranged to secure as regular supply Rev. Abraham Craig (he served another congregation). In 1824 they secured as regular pastor the Rev. David Proudfit.

This same year, 1824, Rev. Daniel McClane was installed as the pastor of the three congregations, recently organized at Bloomfield, Cambridge and Londonderry in Muskingum and Guernsey Counties.

We will not attempt to go into the history of other early A-R churches. The above were included to illustrate the gradual westward progress of the pioneer church. The congregations in Fleming County, Ky., organized between 1785 and 1795 might well have been considered, as they also originated from the settlers whose fortunes we have tried to follow.

A list of A-R Church congregations, date of organization and first regular pastor, existing prior to the end of the revolutionary war, as listed in Glasgow's Manhal:

Antrim, Hillsboro, County, N. H.—Rev. Wm. Morrison, 1782.
Big Springs, Newville, Cumberland County, Pa.—John Rogers, 1764.
Big Creek, Rosier, Burke County, Ga.—Thos. Beattie, 1770.
Buck Head, Rosier, Burke County, Ga., 1774—Thos. Beattie.
Buffalo, Washington County, Pa., 1775—Robert Laing.
Cambridge First, Cambridge, N. Y., 1769—Thos. Beverage.
Canon Creek, Newberry, S. C., 1770—John Renwick.
Chartiers, Canonsburg, Pa., 1775—Mathew Henderson.
Cedar Springs, Bradley, Ga., 1782—Thos. Clark.
Chambersburg, Franklin County, Pa., 1782—James Walker.
Charleston, S. C., 1774—Andrew Patton.
Coddle, Cabarrus County, N. C., 1758—John Boyce, the oldest in the south, about the year of its organization some folk from Liberty Square, Lancaster County, Pa., removed to this vicinity.
Colerain, Franklin County, Mass., 1782—Samuel Taggart.
Conewago, Adams County, Pa., 1761—Robert Annon.
Cove, Fayette County, Pa., 1783—John Young.
Deep Run, Bucks County, Pa., 1764—Wm. Marshall.
Ebenezer, York County, S. C., 1782—James Rogers.
Fermaugh, Juniata County, Pa., 1776—Wm. Logan.
Forks of Yough, Allegheny County, Pa., 1780.
Fourth Creek, N. C., 1774—James Martin.
Generosity, Anderson County, S. C.—Robert Irwin.
Gettysburg, organized as Rock Creek prior to 1750.
Gilead, Mechlinsburg County, N. C., 1782—John Boyce.
Green Castle, Franklin County, Pa., organized prior to 1774—Mathew Lind.
Guinston, York County, Pa., 1754—John Clarkson.
Kings Creek, S. C., 1770—John Renwick.
Joppa, Jefferson County, Ga., 1771—Wm. Rolandson.
Little Brittain, Orange County, N. Y., 1764—Robert Annon.
Long Cane, S. C., 1771—Wm. Rolandson.
Londonderry, N. H., 1782—Wm. Morrison.
Lower Chanceford, York County, Pa., 1740—Chas. Campbell.
Marsh Creek, Adams County, Pa., 1761—Robert Annon.
Middle Octorara, Lancaster County, Pa., 1754—Ebenezer Dickey.
Monmouth, Va., 1782—John Young (Rockbridge County).
Muddy Run (Liberty Sq.), Lancaster County, Pa., 1742 — Alexander Gellatly.

Neeleytown, N. Y., 1768—Robert Annon.
New Perth, Washington County, N. Y., 1764—Thos. Clark.
New York-Scotch, Cedar St., 1755—John Mason.
New York-First, Grand St., 1783—John Cree.
Octorara, Lancaster County, Pa., 1754—John Smith.
Oxford, Chester County, Pa., 1754—Mathew Henderson.
Old Providence, Augusta County, Va., 1782—John Rogers.
Pencader, New Castle, Del., 1754—Mathew Henderson.
Pequa, Lancaster County, Pa., 1754—James Proudfit.
Peters Creek, Washington County, Pa., 1781—Supply.
Philadelphia, Pa., Shippen St., 1764—Daniel Telfair.
Philadelphia, First, 1767—Wm. Marshall.
Philadelphia, Spruce St., 1782—Robert Annon.
Popular Springs, Jefferson County, Ga., 1772—Wm. Ronaldson.
Rocky Creek, S. C., 1782—John Boyce.
Short Creek, Ohio County, organized as Presby., 1775—Alex McCoy.
Timber Ridge, Rockbridge County, Va., 1782—John Rogers.
Tuscarora, Juniata County, Pa., 1774—Wm. Logan.
Union, Sullivan County, N. Y., 1782—T. G. Smith.
Valentown, New London, Conn., 1771—Geo. Gilmore.
West Alexander, Washington County, Pa., organized as Presby., 1775—Alex McCoy.
W. Conocheague, Fayettesville, Pa., 1769—Supply.
W. Nottingham, Md., 1783—James Munro.

Chapter VIII

Early Presbyterian Churches of Southeastern Pennsylvania of special interest to the Covenantor whose ancestors were here prior to the beginning of Reformed and Associate Presbyterian Church in America:

The First Presbyterian Church of Philadelphia, known for years as "Old Buttonwood," was organized in 1698, and the pastor, the Rev. Jedediah Andrews, came here from New England. Their first church building was erected in 1704 on High Street. This was the church of the Tennants, Rowlands, etc.

The "Great Valley" Presbyterian Church, located in Tredyffrin Township, Chester County, Pa., was organized in 1710. Their first preacher was Rev. Malachi Jones.

The Rock Presbyterian Church, organized as "The Elk River Presbyterian Church" in 1714. It was then located in Pennsylvania but has been moved several hundred yards south of the original location and across the line in Cecil County, Md. The first building was a log church erected in 1725. Among the members at that time was Robert Mackey, George Lawson, Michael Wallace, David Wallace, David Elder, Thos. Moffit, Peter Bauchell, Samuel Alexander, John Brevard, Polks, Pattons, Pattersons, etc. Rev. James Finley was their pastor in 1770, when some thirty families of this congregation removed to the vicinity of Ft. Burd (Brownsville, Pa.). The pastor followed them in 1785.

At the time this congregation was organized, there was another congregation holding services at the head of Christiana Creek, with the Rev. George Gellespie their preacher, and Andrew and Mathew Wallace as elders. In this general vicinity in 1701, there lived the following families (from Johnston's history of Cecil County, Md.): Richard Thompson, Samuel Alexander, Peter Bauchell, John Gellespie, Joseph Steel, ... Jackson, John Briston, Morgan Patton, James Brown, Henry Bates, Edw. Beson, Joel Bayley, J. Cooper, Andrew Job, Robert Dutton, Moore, Ewing, Evans, Maxwell, Chandless, Able Cotley, Jos. Trimble, Samuel Wilson, Anderson, Orr, Boyd, Thompson and other families.

The Nottingham Presbyterian Church, near the mouth of Octorara Creek in Cecil County, Md., and Faggs Manor Church in Chester County, Pa., were both organized about the year 1720, and "The Gap" in Lancaster County a few years later.

The Chesnut Level Presbyterian Church, organized in 1711 as the "Little Britain Church" and originally in Little Britain Township, but after Drumore Township was set up it was contained therein. This beautiful little Lancaster county church is still in active service, and was

among those Presbyterian churches that numbered among its members in the early days many who were properly of the Reformed or Associate faiths. Among the early members we list the following: Wm. Buchanan, Walter Buchanan, Richard and James Buchanan, Martha Campbell, Janet Smith, James Porter, etc.

There are two cemeteries here. In the older one we found the following markers: James Calhoun, 1696-1777; Elizabeth Calhoun, 1725-1785; James Calhoun, 1753-1823; Margaret Calhoun, 1764-1822; James Snodgrass, 1740-1774; Alexander Snodgrass, 1745-1804; Martha Campbell, 1741, age 67; John Marshall, 1771, age 81; James Marshall, 1772, age 58; James Rogers, 1743, age 83; Samuel Ankrum, 1836, age 65; Thomas Ankrum, 1799, age 32; Samuel Ankrum, 1772, age 38; Mary Heron, 1740, age 49; Wm. McPherson, 1783, age 85; John Baxter, 1769, age 96; George Reed, 1789, age 61; Robert Long, 1806, age 63; James Long, 1803, age 69; Thos. Scott, 1789, age 85; James McSparran, 1827, age 61; Nicholas Brotherton, 1757, age 63; Arthur Buchanan, 1766, age 26; John Buchanan, 1784, age 23; James Buchanan, 1797, age 70; Mary Buchanan, 1815, age 78; Arthur Buchanan, 1806, age 23; Mary Buchanan, 1852, age 80; John Buchanan, 1851, age 85; James Buchanan, 1822, age 61; John Buchanan, 1748, age 23; Elizabeth, James, Margaret Buchanan; Mary Buchanan, 1860, age 90; Robert Steel, 1756; John Robinson, 1734, age 60; Robert Shippen, 1840, age 71; Andrew Caldwell, 1757-1827; Moses Caldwell, 1805, age 74; James Barnes, 1757-1827; Joseph Penny, Wm. McIntire, James McMillen, 1756; Margaret McMillen, John Wilson, 1812, age 97; John Gryder, Edw. Green, Margaret Clark, 1759.

In the newer cemetery we found Hugh McCullough, 1848, age 77; Gracey McCullough, 1854, age 79; Robert King, 1763, age 58; Elizabeth King, 1732, age 23; *Robert King, 1827, age 82; Jennet King, 1825, age 23; Samuel Morrison, 1849, age 63; David McGrabb, 1851, age 61; Sarah Lynch McGrabb, 1873, age 79; George Gulley, 1871, age 79; Edward Crawford, 1783-1873; Margaret Crawford, 1754-1891; James McPherson, 1778-1861; Elizabeth Long McPherson, 1860, age 78; John Long, 1788-1855; Sarah Ross Long, 1790-1857; James Barnes, 1790-1881; Col. Thos. Neal, 1786-1869; Margaret Neal, 1799-1874; Samuel White, Wm. J. Clark, Abraham and Marshall Marshall and others.

The Rev. Malachi Jones, David Evans, Geo. Gellespie, Joseph Houston, John Thompson, Alexander Hutchinson and Samuel Blair were among the very earliest preachers serving these churches.

The Upper Octorara Presbyterian Church, organized near Parkersburg, Chester County, Pa., in 1720. Rev. Adam Boyd was their first preacher. Early members were Jos. Wilson, Hugh Wilson, Daniel Kerr, and the following families: Hamill, Moody, King, Sloan, Boggs, Cowan,

Finley, Allison, Boyle, Cochran, Cunningham, Buchanan, Cooper, Fleming, Foster, Henderson, McPhirson, Heslop, McNiell, McAllister, Parks, etc. About 1740, several families from here and along Pequa Creek in Lancaster County removed to the Shenandoah Valley of Virginia.

In the old cemetery are the following markers: John Wilson, 1751, age 50; Daniel Kerr, 1754, age 66; Mrs. James Hamill, 1757, age 35; John Moody, 1766, age 52; Geo. Sloan, 1803, age 82; Wm. Boggs, 1833, age 89; Margaret Allison, 1748, age 48; John Boyle, 1739, age 72; Robert Boyd, 1743, age 66; Rev. Adam Boyd, 1768, age 76; Col. Andrew Boyd, 1786, age 46; Agnese Blealock, 1787, age 80; Ann Cowan, 1734, age 33; Samuel Cochran, 1739, age 67; Thos. Sharpe, 1782, age 75; James Smith, 1785, age 66; Geo. Wilson, 1764, age 64; Margaret Wiley, 1772, age 32; John Wilken, 1788, age 44; Thos. Hope, 1776, age 75; Archibald McNeal, 1742, age 54; John McPherson, 1762, age 67; Andrew Mitchell, 1782, age 54; Samuel McClelland, 1807, age 75; Arthur Park, 1740; John Park, 1787, age 81; Nathaniel Ring, 1766, age 66; Geo. Richmond, 1806, age 72; Robt. Sandford, 1765, age 90; John Scott, 1777, age 71; Walter Stewart, 1777, age 71; Wm. Clingan, 1790; Martha Dickey, 1762, age 48; James Fleming, 1767, age 64; Rev. Wm. Foster, 1780, age 41; David Fleming, 1784, age 73; Wm. Fulton, 1785, age 56; Joseph Filson, 1811, age 57; James Glendenning, 1799, age 81; John Henderson, 1745, age 41; Thos. Heslop, 1764, age 83.

The Pequa Presbyterian Church, Salisbury Township, Lancaster County, Pa., was organized in 1724 by Rev. Adam Boyd, Cornelius Rowan, Arthur Park, Isaac McAltmont, Amos Slaymaker, James Armor, Thos. Slemons, Andrew Caldwell, Robt. Buyers, David Jenkins and Thos. Patton.

The Middle Octorara Presbyterian Church, Bart Township, Lancaster County, Pa. (of particular interest to the Covenantor) was organized by Rev. Adam Boyd about the year 1727. He served as supply until they secured the Rev. Alexander Craighead for regular preacher in 1733. (Craighead died in 1766 in Charlotte, N. C.) Henry Work, Robt. Mathews, Hugh Boulay and Rev. Craighead were named as trustees in 1733, when they purchased from John Penn the ground on which the present church building is located. Here a number of persons of the Reformed and Associate faiths were served by Craighead prior to the arrival in America of Rev. Cuthbertson in 1751. Craighead himself became a Reformed Presbyterian preacher in 1755, serving in Virginia. In the churchyard are the following markers:

Rev. John Cuthbertson, 1791, age 73; Elizabeth Talbot, 1789, age 57; Walter M. Cuthbertson, 1789, age 20; Alexander Morrison, 1826, age 77; Samuel Morrison, 1832, age 59; Jane Morrison, 1815, age 36;

Richard Glass, 1853, age 79; Martha Glass, 1859, age 81; John Kennedy, 1828, age 46; *Col. James Thompson, 1745-1807; Lydia Baily Thompson, 1750-1806; James McCullough, 1860 age 73; Sarah McCullough 1859, age 59; Thos. Lackey, 1812, age 75; Robert Allison, 1760, age 47; Mary Byers, 1760, age 77; John Barclay, 1765, age 67; John Williams, 1858, age 84; John Williams, 1765, age 30; Robert Anderson, 1822, age 70; Samuel Anderson, 1764, age 64; John Cunningham, 1757, age 31; John Kyle, 1757; John McClure, 1839, age 81; Martha McClure, 1837, age 75; James Miller, 1775; Martha Miller, 1740; Robert Bailey, 1798, age 92; Patrick McElwain, 1832, age 73; Mary McElwain, 1857, age 89.

The Chanceford Presbyterian Church, of Chanceford, York County, Pa., was organized prior to 1760 at Airville and was near the Reformed Presbyterian Church that John Cuthbertson served so long as supply. In the cemetery nearby are buried many who were members of the Reformed church congregation. On May 25th, 1767, four acres were purchased from John Penn, and a church building erected thereon. Trustees were James Leeper, John Finley, Wm. Morrison, Rowland Hughes and Ephriam Farr.

The Slate Ridge Presbyterian Church, now near Delta, Pa., was organized prior to 1750. At first the congregation held their meetings in a log building at the junction of Scott's Run and Muddy Creek, in Fawn Township, York County. Rev. Ebeneezer Whittlesey was first pastor, followed by Rev. Ebenson Morrison. Rev. John McMillen preached here in 1777 and again in 1778. Early members include the families of Whitford, Smith, Hughes, Watson, Steel, Leeper, Gordon, Clarke, Scott, Ross, Glasgow, Cowan, McCandles Breckenridge, McKinley, etc. Rev. John Strain, an early pastor, is buried here. The Breckenridge family became noted in Kentucky, and McKinley's, the family of President Wm. McKinley.

The Monaghan Presbyterian Church, Dillsburg, York County, Pa., organized 1737. First preacher unknown. From 1761 to 1772 the Rev. Geo. Duffield (Chaplain Continental Congress) served this church, followed by Rev. Samuel Waugh. Rev. Geo. Duffield was one of the two preachers who, under the direction of Congress, superintended the printing of the first American edition of the Bible in English; this was published at Philadelphia in 1782.

Some members of this church in 1772 were: Andrew McDowell, James Dill, Col. Mathew Dill, Robert Stephenson, Jos. Dodds, Geo. Dickey, Wm. Barbour, James Crockett, John Crockett, Mathew Trotter, Wm. Scott, Samuel Scott, Charles Haines, Robt. Leech, John Lamb, Wm. Ross, John Nesbit, Alexander Nesbit, Wm. Nelson, Alexander Ross, John McClelland, Wm. Mitchell, Andrew Saus, Allen Torbet, Chas. Brewster, Peter Leman, John Fulton, Daniel Williams, Andrew Wilson, John Anderson, Graham Anderson, Andrew Bailey, Samuel Nelson, Henry Logan, Alex. Hannah, Edw. O'Hail, Wm. Wall, James McKin, David Ayres, Daniel Glass, Joseph Bradley, Isaac Wall, Wm. Blair, Wm. Gillespie, Jus. Dennison, Wm. Farra, Thos. Black, Thos. Gray, John Cross, Joseph Dickson, James McMullen, Robt. Moody, Thos. Dill, Thos. Campbell, John Carrothers, Dan. Carpenter, James Kennedy, Geo. Robinette, Alex. Sanderson, John Moorhead, Wm. Morrell, ... Dorson, Theo. Parker, John Mitchell, Wm. Porter, Jo Young, D. McCurdy, Wm. Trimble, John Swan, R. Elliot, John White, John Blair, J. McCormack, Geo. Burns, Francis Boggs. All above from John Gibson's history of York County, Pa., published 1886.

Donegal Presbyterian Church, organized near Maytown, Lancaster County, Pa. (then Chester Co.), between 1714-18. The earliest members were: John and Andrew Gailbraith, Wm. and Robt. Buchanan, Roland Chambers, Richard Allison, Kellys, Cooks, Wallace, Foster, Kerr, Campbell, Lowrey, Patterson, Ewing, McClellands, etc. The first preacher was Rev. James Anderson who came in 1727. Many from this section removed about 1750 to Harris Ferry (Harrisburg), and when Cuthbertson came in 1752, he found a considerable congregation of Reformed Presbyterians, who assembled at Paxton. Twenty years later they had mostly removed further inland, across the Susquehanna and west.